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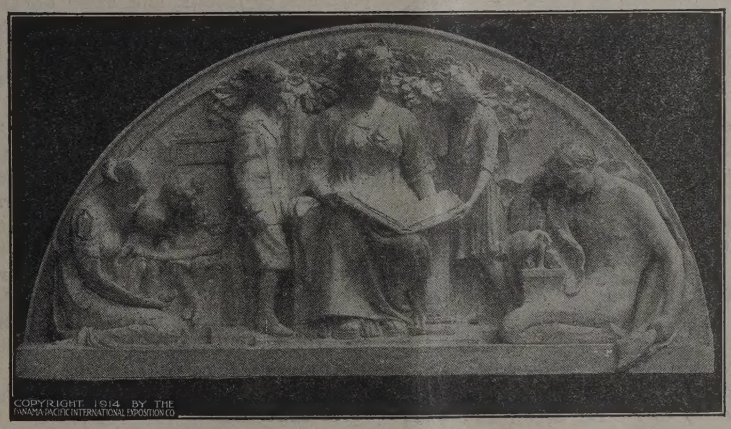

Tympan—Doorway of the Palace of Education.
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THE PACIFIC

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(The editor and manager is at 2716 Hillegass Avenue Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier - - - - - - - - - Editor
2716 Hillegass Avenue., Berkeley

H. V. Hartshorn, Los Angeles, Southern California Editor
517 N. Lake Street

UNIVERSITY AND COLLEGE PRESIDENTS CONCERNING MILITARY TRAINING.

President Hibben of Princeton University recently declared in favor of military training for students in all of the universities and colleges. This led the New York Times to send out a letter of inquiry to a large number of the heads of important educational institutions, and the replies indicate about a two-thirds majority for such training.

The president of Ohio University, at Athens, says that he regards such training so valuable a part of the education of every college student that if he had his way he would make it compulsory for every male student who was not physically incapacitated for such exercise.

On the other hand President King of Oberlin says: "I find it difficult to believe that it is wise to bring the military emphasis into all our higher education by planning for military training in all of the institutions of higher education."

Booker T. Washington's judgment was expressed as follows: "I cannot see my way clear to indorse any proposition that has for its object the training of college students for military service. It seems to me far better and wiser to train them to use their influence to promote peace and friendship and love. Constant training young men for war and the constant thought of war and preparation for war is what, in my opinion, has brought about the miserable conditions that now exist in Europe. This country certainly ought not to make the same mistake."

President Thwing of Western Reserve University replied: "The chief advantage of military training in the college is in affording students a means of first-rate physical exercise. This advantage is of great worth, but I deprecate the training of our young men for the purpose of waging war."

President James of the University of Illinois made an admirable reply, setting forth the value of military drill on its own account, independent of any relation it may have to a system of national defense. He wrote:

"We have about 4,500 students here upon the campus at the University of Illinois. In such a great aggregation of young people the tendency is to fall apart into cliques, societies, and exclusive organizations of all kinds, which makes it difficult for an individual student who isn't 'in the swim' to realize the advantages which ought to accrue from intercourse with his fellow-students in such a great group of vigorous, energetic young people. This military service puts all the young men in the institution upon a common basis. It reclassifies them all on a new principle. The rich and poor, black and white, tall and short, industrious and idle, studious and indolent, strong and weak, the social butterfly and the academical hermit, stand all side by side, measured by new tests which in many respects are more objective and democratic than any others applied in college life.

"Military drill and intercourse cross all other society, church, fraternity, and athletic lines. They cross all boundaries of schools and colleges and departments and extend indefinitely to the unfavorably placed student the opportunity for wider acquaintanceship. They are the most democraticizing forces at work in the University.

"Moreover, what may seem to some the comparatively slight effect of the drill upon the personal 'set-up,' manner of walking and handling one's self, and method of living with one's fellows is still a very real and important and valuable influence. The value, furthermore, of this drill as an element in the physical training of the young man is not to be overlooked. I do not think either that the drill tends to develop the military spirit; but I do think it tends to develop some slight notion of discipline, which is almost foreign to our American youth, and some idea of the importance of instant and exact obedience to orders—all of which I think is, in our American life today, a very helpful agent in the training of our young people."

Pres. Branner of Stanford expressed the judgment that such training had no goal, or if it had that it was an undesirable one. He wrote: "The great difficulty about military instruction is that it leads either nowhere or to trouble. Other branches of instruction lead men into useful professions and careers, and students pursue their studies with eagerness and with the knowledge that they are learning something of practical value to themselves and to mankind. In the case of military training, unless the students take up the work seriously, it is a deadly grind from start to finish. It has not the attractiveness of either a career or a sport. If they go into it as a career for life, they must inevitably look forward to 'the day' when they can demonstrate their ability to do something that nobody wants to be done.

"Those who are so firmly convinced of the necessity of military instruction are holding on to the lower rung of a ladder instead of letting it go and grasping a higher one. In my opinion, the thing to do is to provide for and insist upon a judicial settlement of all disagreements, whether between individuals, states, or nations."

President Wheeler of the University of California stated that military drill is required of all male students in the freshman and sophomore classes and that the University had last year "a regiment of 1,676 men under arms." He said further: The officers are from the two upper classes, and their participation is voluntary—that is, military service is for them an elective course. There is no department of university work which is more plainly beneficial. It appears to be the only part of the university where there are definite duties assigned and enforced for definite times. The atmosphere of the drill ground is a fine corrective upon the usual laissez faire of the college yard. Looked at from the Government's point of view, military drill in the universities affords the best method I now know of for providing officers in a crisis. Our regiment will provide forty

or fifty good men a year who can become officers in the army at short notice. Sooner or later we as a nation will be compelled to provide for national defense a citizen soldiery fashioned in general after the Swiss style. Every able-bodied young man ought to have at least the rudiments of military training. Every one can afford to give a few weeks out of each of three or four years as the contribution of his life to the possible defense of his country."

President Hutchins of the University of Michigan replied: "I am not in favor of introducing military training into this university at the present time."

Chancellor Kirkland of Vanderbilt University wrote: "I would not regard with favor any proposition to establish compulsory military training as a part of the curriculum of all American colleges and universities. I am further of the opinion that the introduction of such training without compulsion, as a purely optional feature, would not result in any movement of great value. Interest in the matter would soon die out and the net result would be a few small companies scattered here and there in our larger institutions."

Dean Keppel of Columbia University expressed himself as opposed at the present time to any agitation of the question of such training, remarking: "Some of us believe that this whole matter of 'preparedness' is a myth; others equally conscientious do not. But we can at least consider the following question on its merits: Is not the loss in permanent military effectiveness, which would result from postponing for a year or so the decision as to whether we need extend our military drill and carry out the other plans now proposed, a negligible loss, if by this postponement we can reduce the dangers of military aggression against us on the part of other nations? We should pay a very high price for our 'preparedness' if by agitation at the present moment we should lose the confidence of Europe in our sincerity and disinterestedness and with it the weight of our influence in making sure that the terms of the coming peace do not, as they have so often in the past, contain the seeds for new suspicions, hatreds, defensive preparations, and ultimate wars."

Dean Russell of Teachers College, Columbia University, stated that he felt the need for a citizen soldiery, although not a militarist in any sense. However, he added:

"I am satisfied that you would not get soldiers from the ranks of college men who are put through military training during their college years. This I believe to be just as true in the case of high school boys. You might get a certain number of men who would go to the front at the first call as non-commissioned officers, but the result would not be the building up of a citizen soldiery. There must be a substitute, and, in my opinion, it is before us now. This substitute is the Boy Scout movement.

"The movement is distinctly non-military, but it should appeal as much to the most ardent militarist as to the non-militarist. It is non-military in the same sense as manual training is non-vocational or non-professional, but it is preparatory to good citizenship and every-day service. It furnishes physical training to the boy and accustoms him to outdoor life and camping. It gives him a purpose that is suited to his age and appeals to his boyish traits. It utilizes with advantage the 'gang' spirit. It is remarkably appealing in teaching him team work and instills in him high ideals. This, in a sense, is more than military training ever can do, inasmuch as it develops character, initiative and intelligence. The militarist should see the value of the movement.

"Give me one million Boy Scouts grown into manhood, and I will fear neither foreign dominion or internal social disorder. We ought to have more than one million to fall back upon. We ought to have five million Boy Scouts in this country.

"The greatest time put in by any boys in the schools of today is 1,000 hours. This means that there are 4,000 waking hours left to the boy. If you allot one-half of these waking hours to meals and well-employed idleness, you still leave 2,000 hours to the boy, without any leadership or training during that time. The result is that too many boys spend these hours on the street playing 'Cops and Robbers.' Educators throughout the country have been endeavoring for years to find some substitute for the game of 'Cops and Robbers' or, seriously speaking, to bring out in these hours the better qualities which will develop the boy into solid manhood and make of him a good citizen. This entire movement should receive the support of the schools throughout the country."

PACIFIC COAST NOTES.

The Rev. Hugh Ross is expected to reach Seattle this week from Cape Town in South Africa and to occupy the pulpit of Plymouth Church, Seattle, next Sunday. Mr. Ross was called to the pastorate a few months ago. He accepted, with the statement, however, that he would withdraw at the end of six months if he found that he could not adapt himself to work in this country. It is reported that Plymouth Church was led to extend this call largely on the recommendation of Fred B. Smith, for many years in the International Y. M. C. A. work.

The Episcopal Church founded in 1907 at Berkeley what is known as "The Deaconess Training School of the Pacific." It is said that the experience thus far has demonstrated that there is a place on the Pacific Coast for a training school for women workers in the Episcopal Church as well as for those who are purposing to enter the ministry of deaconesses. The school provides the regular courses in Biblical and other religious knowledge and training in the practical work of the ministry. Its location adjoining the University of California enables the school and its students to take advantage of the large library and lecture facilities of the University.

In a recent sermon the Rev. Dr. Sydney Strong of Queen Anne Congregational Church, Seattle, remarked: "One of the most difficult things in the world is to preach. People ought to have great sympathy with the preachers. It is somewhat like a physician trying to prescribe for 100 or 500 people all at once. If he had each one by himself it would be comparatively easy to make a diagnosis and prescribe treatment. One may need a surgical operation, another a tonic, another rest. If a preacher's conscience is not strong he will have no trouble in prescribing a doctrine that is good for any complaint. But the preacher who is ethical and whose heart burns to do the people good, will speak humbly and prayerfully. His great effort will be to bring the people—the lame, the halt, the blind—into touch with the great physician, who alone can cure."

At the meeting last week of the teachers in the Sunday-school of the First Congregational Church of Berkeley the following was passed: "Whereas, all Christian citizens, in-

dividually and collectively, should avail themselves of every fair means to secure, to further, and to maintain good feeling between the United States of America and other nations, and Whereas, there has been in California in the past, and still remains some misunderstanding of and lack for sympathy for one of the great nations of modern times, viz., Japan, therefore be it, Resolved: that the members of the teaching force and staff of the Sunday School of the First Congregational Church, of Berkeley California, do commend to the Sunday Schools of California the serious consideration of this problem, and do urge that courses of study on Missions in Japan and on the economic, mental and spiritual development of the Japanese people be incorporated, as far as possible, in the regular curricula of their work." Copies of the resolution have been sent to the executive secretaries of the various denominational Sunday-school associations on the coast; also to the presidents of the colleges and universities in California.

In his sermon last Sunday morning Dr. Aked said that a friend of his had suggested a plan by which at a comparatively small cost the United States might arm against Japan. "He does not propose this because he is not so foolish as to suppose that the people of the United States are so wise as to act on the suggestion. But he suggests that Congress appropriate fifty million dollars for strengthening our defenses against Japan; that we take the money and build and endow a magnificent university in some Japanese city, or, perhaps, ten smaller universities and fifty libraries in different cities; that we say to Japan: 'Accept our gift as pledge of our friendship, and believe that we want nothing more sincerely than we want to live at peace with you.' What would be the result? We should not need to keep another gunboat on the Pacific for the next fifty years! The saving of money would be enormous. The peace of the western world would be secure." Dr. Aked had as text the words, "Salvation will God appoint for walls and bulwarks," and he remarked: "It makes a difference, now and for all time, to you and to the future of the human race upon this earth, whether you believe with the prophet that walls and bulwarks are to be found in salvation, whether, that is to say, you believe that fair dealing between man and man and righteousness and national policies are a country's best defense against aggression, or whether you believe that salvation is to be found in walls and bulwarks—believe, that is to say, with the jingo, ancient or modern, that you can by no means be friendly with your neighbor unless you are forever preparing to kill him." Making use of historical illustrations, Dr. Aked showed how the United States and Great Britain had been at peace for an hundred years, and the thought was that nations everywhere could and should live without war, although at times they might do as these nations had done—snap and snarl at each other like quarrelsome dogs. "Since 1815, until this hour in 1915, the United States and Great Britain have kept the peace—though at times they have given each other cruel provocation and have raged in the desire to spring at each other's throat. Common sense, high wisdom, decent human friendliness have beaten the angry passions down. And we celebrate today a hundred years of peace." In the course of his address Dr. Aked remarked: "It is of the special mercy of God that we have not in the White House today a man of eccentric genius and uncontrolled temper. I agree with the New York World, with which I seldom find myself in agreement, that in this condition of world-politics a president who declines to lose his head is worth his weight in radium! Both sides want the sympathy of the United States. Either side would move heaven and earth—and the other place—to secure our practical help. It is our business to keep out of it; and no man since Abraham Lincoln will have deserved better of his country than Woodrow Wilson if the European war ends with America religiously preserving her neutrality. For, if America keeps the peace throughout this crisis, we may yet cherish hope for the ultimate pacification of the world."

CHRONICLE AND COMMENT.

The governor of Arkansas has signed the state-wide prohibition bill which goes into effect the first of January. Arkansas is the sixteenth state to adopt prohibition.

The University of Virginia is notable for the large percentage of church members among its students. The enrollment is 708, and 563 of these are church members.

In the Fifth Avenue Presbyterian Church, New York, of which Dr. John Henry Jowett is pastor, $40,594 were contributed for foreign missions the last Sunday in January. Last year the contribution was $14,000.

A recent church census in Detroit showed 100,000 Protestant members, and 250,000 persons with Catholic affiliations. The Lutherans led among the Protestants, having 48 churches with a total membership of 25,000.

The present writer had thought until recently that the great Battle Creek Sanitarium was under the direction of the Seventh Day Adventists. Not long ago, however, Dr. Kellogg, the eminent physician and surgeon in charge, made this statement: "The Seventh Day Adventists formed a conspiracy to compel the management to put the institution under church control. The management declined. They then undertook to force the management to do this. Finding they could not do so they undertook to ruin the institution. In this they did not succeed. They finally turned the writer out of church as a heretic, which ought to have been done twenty-five or thirty years before. I have been recognized as a heretic ever since 1878, as I openly and emphatically disagreed with many of the fanatical beliefs and dishonest practices of many of the leaders of the S. D. A. denomination. The people, as you say, are honest, but narrow-minded."

For the second time in the history of the business a shoe factory equipped with modern machinery and catering to both the foreign and domestic trade of Hongkong and South China has failed, according to Consul General George E. Anderson, who is stationed in Hongkong. The establishment had been operated for the last three years by Chinese capitalists, who have been connected with similar concerns on the Pacific Coast of the United States and have had considerable experience in shoe manufacturing. The factory seemed to have failed, says Mr. Anderson, simply for the reason that it was unable to compete with foreign shoes for the fine trade and with hand-made shoes for the Chinese and cheap trade. The product turned out in Hongkong, when modern shoemaking methods were first installed there about five and a half years ago, was quite satisfactory, and in some respects unique, for the concern not only manufactured shoes on ordinary lasts, but also produced shoes for foot-bound women. After about two

years of operation, however, it was found that the itinerant Chinese shoemaker and the small Chinese shops could copy foreign shoes by hand at prices which made it practically impossible to compete.

The special agent of the board of education of the Chicago public schools has found that pilfering and stealing in the elementary schools was much more prevalent last year than theretofore. In the high schools the depredations fell off more than half. The agent evidently has been doing a great deal of good. No one knows of the theft except the parents provided the offender makes it his last one. This agent has been with the board several years and has had only eleven repeaters. He said in his last report: "I frequently see one boy I caught eight years ago. I could have brought him before the grand jury, but I gave him a chance. Now he is a fine young man, with a good position. I believe in giving every offender at least one chance to make good. Of several thousand cases I have had in nine years, only about 125 have been taken to court. The rest of the offenders have turned out good boys and girls." Among the cases of the last year was one by a nine-year-old girl. She watched where a teacher put her pay check. Then at noon she hid herself in a dressing room and when every one had gone home broke open the teacher's locker and secured the check. The child indorsed it, writing the name of the teacher in lead pencil. Then she tried to cash the check in three stores. After she was apprehended the girl was found to have a mind of a 16-year-old girl. Another theft was committed by a boy 9 years old. He secured the keys of a teacher and opened her desk during recess, getting $42. After a half day of sleuthing the agent caught the boy. He refused to admit doing the deed for some time. Then he led the special agent to a shed, where he had hidden all the money except $1.85, which he had spent. He confessed to stealing other sums. He was sent to an institution by the Juvenile court.

THE NEW ATTACK IN THE EAST ON THE SABBATH.

In the legislatures of fifteen of the New England states bills have been introduced this winter which aim to open up the way to turn the New England Sabbath from that sanctity which has characterized it heretofore. The Boston Transcript says:

"The business of the Lord's Day League is largely devoted to the preservation of the one rest day in the week, from attacks of legislators, and in New England it has thus far succeeded. It is believed that the twentieth annual celebration of the work of the league, recently observed in Park Street Church with such great enthusiasm, will have a strong tendency toward this result in the future. Ex-Governor Long said on that occasion: I think I am a liberal in the matter of Sunday observance; yet I love the old day and always shall. Rev. Francis E. Clark of Christian Endeavor, a world-traveller, said he hoped America would take no backward track when the countries of Europe were giving much more attention than in the past to the observance of the Sabbath. Even the proverbial Continental Sabbath would be a blessing in these days to some American cities.

"Bishop Lawrence pointed out that this society had to step in and protect the great body of the people who have to earn a living for their families.

"Rev. Cortland Meyers said: "When you protect the Sabbath you protect the Church and the Bible."

"Bishop Hamilton suggested that if we have a Sabbath it is worth protecting.

"Henry Sterling, representing the Massachusetts Labor organizations, comprising 150,000 to 200,000 men, said: The majority are in favor of a strict observance of the Sabbath day. Ex-Senator Nash put it emphatically: We ought not to make any compromise on an open Sunday and Rev. Arthur Little pleaded in the name and for the history of the Congregational Church, to hold as precious the observance of the Lord's Day.

"Dr. Kneeland, secretary of the league, asked these men who represented so many society circles in New England to vote as to the week-day rest for all toilers, and a unanimous and hearty vote was cast that they should have it."

SOME MODERN BEATITUDES BY A SEATTLE PASTOR.

Hugh Elmer Brown.

Blessed are the kind; they know the luxury of being helpful.

Blessed are the young; they cherish audacious dreams.

Blessed are the open-minded; they delight to learn.

Blessed are the skilled; they taste the joy of doing good work.

Blessed are the trustful-hearted; they keep cool under any confusion.

Blessed are the lovers; they remain young forever.

Blessed are the generous; they measure their gains by their gifts.

Blessed are the poets; they feel afresh the beauty of the world.

Blessed are the prayerful; they become acquainted with God.

Blessed are the optimists; they have great eyes for the sunrise.

Blessed are the childlike; they are not prisoners of the literal.

Blessed are the missionaries; they make paths for the King.

Blessed are the conservatives; they appreciate the past.

Blessed are the radicals; they sting the conservatives out of sleep.

Blessed are the nurses; they are a patch of blue sky amid the war clouds.

Blessed are those who-know-how-to-bestow-a-favor; they wrap themselves up with their gifts.

Blessed are the Sunday-worshippers; they save Sunday from becoming a day of restlessness.

Blessed are the Sunday School teachers; they deal with human destiny at close range.

Blessed are the Bible students; they expose their souls to the winds of God.

Blessed are the considerate; they are more ready to suffer than to inflict pain.

Blessed are the sincere; they hate humbug and slay sham.

Blessed are the mothers; they prove the existence of a loving God.

Blessed are the truthful; they save society from wreck and ruin.

Blessed are the humble; they are lowly without self-depreciation and holy without self-applause.

ONE RAINY PRAYER MEETING NIGHT,

William Norris Burr.

"It is raining—a good, steady down pour. You must not think of going out to prayer meeting tonight."

"Very well. Then I'll sit here in this warm corner and 'think of' tonight's prayer meeting topic."

In the days behind us neither fire nor hail, snow nor vapor, nor stormy wind was ever allowed to close the way on Wednesday night between the parsonage and the meeting house. But in these latter days, having been overtaken by some of the ills that flesh is heir to, the orders of certain guardians are heeded, and with more or less of the spirit of meekness I settle down to spend the evening at home, when that is the command. But the Wednesday night habit is not easily broken, and I find that whfle, corporeally, I stay at home, my real self seeks its accustomed place among the faithful at "Pilgrim House;" and so I "go to prayer meeting,' anyway.

The topic that rainy night was "Bringing Men to Christ." I found myself mentally drawing heavy lines of emphasis under the final word of the topic as it had been announced on the "Calendar" of the preceding Sunday.

"Bringing men to Christ." Then the end of our effort as Christian workers is not to be bringing men to the church, nor merely to persuade them to engage in some service that is Christ-like. And yet—

"We are hearing quite enough of coarse, hasty criticism of the church in these days. If there is any breach in the walls that you feel called upon to mend, lend a hand to mend it; don't just stand by and scold."

Something began talking to me after that manner, and I took up the task of trying to meet what appeared to me as a weakness in modern church effort, with the big stick flung well out of reach.

These words from Dr. John Timothy Stone's pen came to mind: "The exalted Christ is almost an overlooked fact in the thinking of the church." Is that true? I mused. Then if Christ be not exalted what is the end and aim of all this church activity, from Beginners' class in the Sunday School on to the Deacon's meeting and the multitudinsing than to show off their voices? Is it true that the deeper purpose stirs the members of the choir when they sing than to show off their voices? I sit true that the trustees give very little thought to their pastor's pulpit messages beyond his power to draw a crowd and to influence the treasury? Is it true that the spirit of competition, the itch to get ahead of the other churches, plays a large part in all church activity ? Is it true that social service, the clearing sense of obligations to fellowmen, is allowed to absorb the sense of obligation to God, as if it were the chief end of man to glorify his neighbor, and to give his whole strength to the relief of actual need, or to the task of improving the common environment? Is it true that the church is governed by the ethics of the street and of fashionable society, rather than seeking to pour the teaching of Jesus Christ into street and society morals? Is it true that the vision of the divine lordship of Christ is so dim in the church that to many it makes no appeal at all? Is it true that the Master's own words, "As the branch cannot bear fruit of itself except it abide in the vine, no more ye except ye abide in Me, "greet the ears of the bulk of modern church members only as a bit of religious jingle? Is it true that in the modern church there is an inclination to overlook the vitalizing power of Him who said, "I am the Way, the Truth, and the Life"—"I am come that they might have life?"

I left my warm corner and went to my book-shelves for our own Dr. Henry Kingman's "Way of Honor." When such questioning as the above comes along, disheartening as it is to any one who longs to see the real spirit of Christ reaching out into the world through the church, I often turn to Dr. Kingman's book and to the chapter on "The Reproach of Christ," for a strong word from a careful thinker. Crass criticism is so easy a product! I want something that can be trusted to have been worked out by a mind that seeks the higher levels for its browsing. And here are two paragraphs penned by Dr .Kingman that I read over and over as I sat again in my warm corner that rainy prayer meeting night:

"It is a witness to the reproach of Christ that you may go to many churches and to many gatherings of Christian men—even college Young Men's Christian Association gatherings—and scarce hear more than an incidental allusion to Jesus Christ, if even as much as that. You may hear much that is wise and good and uplifting, confessions and exhortations and aspirations, discussion of ideals and duties and obligations, almost everything, in fact, but allusion to the central experience of the soul that colors almost every utterance of those early friends of Jesus, and that is still of necessity our only weapon that is mighty to the casting down of strongholds. Amid endless talk of social renovation, that only is omitted in which lies society's only hope.

"We have this same curious condition, written large, in the religious life of England in the first hal of the eighteenth century. We can see it better there, in heroic size. It was the most arid and fruitless period of religious life of which we know. It was intensely respectable, scholarly, literary; it was utterly ashamed of enthusiasm and all emotion, and dreaded fanaticism more than the most blighting vice. It argued incessantly and edifyingly with the sceptics of its time. But its most curious note was its reluctance to allow any suggestion of intimate personal relations with God to intrude into its religious experience. It shunned the very name of Christ; it avoided even the name of God, and preferred circumlocutions and generalities when it spoke of Him. A burning word of Paul's thrown into one of their gatherings—"the love of Christ constraineth us"—would have been pitifully incongruous and disconcerting. And it was not until the Wesleys came, and Whitfield, and unveiled again before men's eyes the imperishable glad tidings of one who would bring men to God by melting their wilful hearts with His own love, and knitting them to Him as men in mortal need cling to their deliverer, it was not till then that the smothering pall of affectation and unreality lifted from the Christian men and women of England."

Christ's church is not a Christless church in this day for its Henry Kingmans and John Timothy Stones and John R. Motts and Robert Speers are holding forth the word of life, and many there be who respond to their vitalizing teaching; but is not the time ripe for a general awakening throughout the church that shall bring men to the point of declaring with burning hearts that they truly count all things but loss for the excellency of the knowl-

edge of Christ Jesus our Lord? Is it not a time for the church to be considering with unusual thoughtfulness its obligation to be bringing men to Christ—not just within sight of Him, but face to face, and hand to hand, and heart to heart, with Him?

Pomona, California.

A BUNDLE OF BOOKS BY FRIENDS OF THE REVIEWER.

James M. Campbell.

Some one of old exclaimed: "Oh, that mine adversary had written a book!" He knew that if his enemy had written a book he would have exposed himself to criticism, and that he could pitch into him, scarify him and subject him to a process of vivisection. I have often said, "O, that my friend would write a book, and show me a little more of his inmost soul, for I am sure that if I knew him better I would like him better.... This is what has taken place with respect to the bundle of books before me; and in reviewing them one might just as well be frank in his admission of partiality, for whosoever likes an author will like his book, inasmuch as it is part of his real self.

Here is a book **(Heart Problems and World Issues: A Study of the Book of Revelation, by James Allen Geissinger. Abingdon Press. Price $1.00)** by the pastor of the University Church of Los Angeles. Strictly speaking it is not so much a study of the Book of Revelation as it is studies in the Book of Revelation. It is avowedly a series of sermons or lectures, and deals with the teachings of John's perplexing book in a practical way. It is thoroughly modern in spirit, sane and sound as to doctrine, and free from the vagaries of speculative thought which have so often characterized the interpreters of this book. It rightly looks upon the Book of Revelation as a tract for the times; finding, however, in its primary applications something of the essential and eternal truth fitted to every age. The three main positions for which Dr. Geissinger contends are (1) That this book is a revelation of Jesus Christ; of his person and work; of his power and glory. (2) That it is a revelation concerning "things which shall shortly come to pass," to be accomplished by the unseen Christ, who has returned in the power of the Spirit. (3) That it is a prophecy of speedy victory to be won through the power of the cross. The ordinary reader will find Dr. Geissinger's book readable and understandable; while to the discerning preacher it will prove a basket of seed corn. It is suggestive of Dr. Geissinger's intellectual audacity that he should have begun his career as an author by tackling this difficult subject. We may expect from his vigorous pen other and better books than this—good as this one is.

The Hour of Prayer: Helps to Devotion When Absent From Church, by Robert Freeman, pastor of the First Presbyterian Church of Pasadena; published by Fleming H. Revell Co. for 75 cents, is a very different book from the former; and in its selection of a theme it is equally significant. That Dr. Freeman should have made his bow to the reading public by publishing such a book is exceedingly interesting. A young man, in the full flush of pulpit popularity, he writes with a certain mellowness of thought which belongs only to a soul that has suffered. I suspect that his little book is the fruit of a deepened experience born out of a recent break down in health, from which he has happily recovered. As to its contents, the book consists of a series of meditations and prayers, fifty-two in number, one for each Sunday in the year. In its mechanical get-up it is a thing of beauty; in its literary style it is characterized by happy phrasing, and by touches of poetic fancy; in its spiritual teaching it is simple and central; and is diffused throughout with a devotional glow. It will be a refreshing cordial to weary, suffering hearts.

Helpful Thoughts For the Daily Way, is by Henry Kingman, pastor of the Claremont Congregational Church. It is printed privately; for sale by the author for 60 cents.

This dainty book contains a thought for every day of the year. These thoughts are not selected, but are original, and that in an emphatic sense. Dr. Kingman has in a very marked degree attained maturity of thought and style. He writes with ease, from affluent resources, and what is still more important, he gives evidence of having lived out what he teaches. His message comes from the depths.

There are some books which you are done with when you read them. This is one to which you will return again and again, with increased profit and delight. The same is true of a former volume of Dr. Kingman, entitled "The Way of Honor, and Other College Sermons," published by the Revell House, and which I fear has not received the measure of attention which was its due. I regard it as a remarkable volume of Sermons, and frequently take it down from its shelf, always to find in its pages inspiration and help. As a preacher, Dr. Kingman, in my judgment, is in many respects without a peer on the Pacific Coast. His sermons are models. They all contain one central thought which moves on swiftly to a climax; they are pervaded by a fine evangelical spirit; they are closely related to life; and they sound a heroic note, such as only one who himself has suffered and triumphed could strike. Dr. Kingman prepares his sermons for the ear, rather than for the eye, yet they stand the test of cold type. They are not essays, yet there is about them an indefinable literary quality. They carry with them a distinctive, practical message which it is impossible to miss. Some day Dr. Kingman will come to his own.

The Call of the Christ, by Herbert L. Willett, of the University of Chicago. This book, from the F. H. Revell Co., was published, in its first edition, some time ago, and was then reviewed in "The Pacific." It will bear further notice; for it belongs to a class of books of which we cannot have too many. Dr. Willett is Dean of the Disciples' School at the University of Chicago, and is one of the most popular lecturers in the country on religious themes. He has been regarded as one of the advanced guard on Biblical Criticism; and I should not wonder to hear that he has sometimes been dubbed a higher critic. What this book of his shows him to be is a reverent and constructive thinker; central as to Christ; sensitive as to the problems which perplex thinking minds in the present day; evangelical in the truest sense; keenly alive to the tendencies of the times; and commandingly persuasive in his presentation of the claims of Christ to people of intelligence whom the ordinary message of the pulpit has failed to convince.

One will look in vain through the pages of this book for denominational ear marks. It is irenic in spirit, and deals with large questions in a large way. The significant thing about it is that it is one sheaf of a large harvest, which is just beginning to come from the group of forceful, virile, open-eyed young Disciple preachers, of which Dr. Willett is perhaps the central figure.

Very few people are aware of the great changes going on within the borders of that growing church—especially among the younger college-bred men, who are putting the controversies of the fathers behind them, and are seeking to lead their church out of the land of Egypt and out of the house of bondage. "The Christian Century," of which Dr. Willett is one of the editors, represents the progressive wing of the church, and no paper more alive to the issues of the hour comes to my study table. It stands for essential Christianity, and faces in the direction in which the thought and life of the entire Church of Christ is bound to move.

Avalon, Cal.

"THE STAR SPANGLED BANNER" AN IMPOSSIBLE SONG, EXCEPT FOR A FEW.

New York's musical taste was criticized recently by a Boston writer. The writer referred to the inability to appreciate "The Star Spangled Banner" over "Dixie." A New York woman writes in The Evening Post:

"In regard to New York's shortcomings, when favoring 'Dixie' there is much to be taken into consideration, but that New York does not recognize the musical and poetical superiority of our national hymn is too foolish to discuss. Moreover, that few know the story of the 'Star Spangled Banner'—when and under what thrilling circumstances it was written—is greatly to our discredit, and that, as a piece of musical composition, it is far in advance of 'Dixie' does not help the matter when called upon to sing.

"Boston, in taking New York to account, failed to prove herself a vocalist, even if she be a good musician; otherwise, she would fully understand why a New York audience, or any other, for that matter, sings 'Dixie' with so much spirit and animation, and the national hymn takes a secondary place.

"To write for the masses—and the masses sing with enthusiasm—a song must be written within the capacity of the masses vocally. Any one with a voice is capable of singing 'Dixie' from beginning to end, whereas the beautiful 'Star Spangled Banner' is an impossible song, except for the few, the range from B flat (below middle C) to F on the fifth line of the staff being entirely too great; and then the words for vocal ease are too straining.

"Take 'the rocket's red glare' (glare on F), words most difficult for any singer to sing so high, which should be sung with full voice to express the sentiment, but are never so sung, except by a small minority, while the large majority makes great effort to attack the music and one would soon discover that 'Dixie' took the secondary place.

"No song to be popular should be ever out of the range of the masses, namely from middle C to E in the fourth space of the staff, and in its character it should strive to be of a quality adapted to the purpose for which it was written.

"If the words of the 'Star Spangled Banner' are voiced to be those of the people's choice for our national hymn—and it is doubtful if they can be bettered—why cannot a hymn be written that the nation can sing? We should have such an one—one thoroughly in keeping with the best musical composition, sufficiently tuneful to please the popular taste, and decidedly within the ability of all, from the Atlantic to the Philippines.

"I write in regard to this subject, as few include in the discussion why the hymn fails in its purpose. In all my experience of teaching I have never known any one able to sing 'The Star Spangled Banner' without study, and in this I am confident every vocalist will agree with me."

REPORT OF A COMMITTEE ON NEW HYMNALS.

Inasmuch as the greatly enlarged congregations in the First Congregational Church of Berkeley made necessary a larger number of hymnals, the question of adding a hundred to the number came up for consideration. This led to the suggestion that a new hymnal might be desirable. A committee, of which Professor Buckham was chairman, was appointed to make report thereon. The report as written by Professor Buckham after thorough investigation and deliberations by the committee was as follows, in condensed form:

Next to the Bible as a treasury and expression of Christian faith, stands the Christian Hymnal. It is therefore of the greatest importance for the worship of a Church that it have the best and richest possible collection of the hymns of the church universal. Familiarity with the noblest and most beautiful Christian Hymns is not only an inspiration but an education in the higher life.

With a view to determining, if possible, the most excellent and acceptable book, your committee has made a somewhat careful examination of three of the newest and best reputed hymnals in comparison with the hymnal now in use, namely "The Church Hymnal," published by the Century Company (1915), "Hymns of the Centuries," A. S. Barnes Company (1911), and the "Pilgrim Hymnal," published by our own Congregational Publishing Company (1912).

All three books are attractively bound. "Hymns of the Centuries" contains 480 hymns and chants, the "Church Hymnal" 533, and the "Pilgrim Hymnal" 710. "Hymns of Worship and Service," our present hymnal, contains 543.

With respect to the quality and selection of hymns we would rank the four books in the following order: the "Pilgrim Hymnal," the "Church Hymnal," "Hymns of the Centuries," "Hymns of Worship and Service." Each book has its excellencies, but on the whole, in our judgment, the "Pilgrim Hymnal" excels the others, not only in the larger number of hymns but in the care, wisdom, and taste of their selection and arrangement.

The most noticeable lack in our present hymnal is in the hymns of Social Service, the call for which has been so strong of late years. Our hymnal was published in 1905, ten years ago—a fact which largely accounts for this dearth of social hymns. Its hymns of Service are mostly either of personal service or of Missions. The newer books are not lacking in these but add some very stirring hymns of social aspiration.

Turn to the matter of authorship. George Matheson, the well known blind Scotch preacher and hymn writer and author of "O, Love that will not let me go," has five hymns in the "Pilgrim Hymnal," two in the Church Hymnal," and one each in the "Hymns of the Centuries," and in our present Hymnal. Whittier has nineteen in the "Pilgrim," thirteen in the "Church Hymnal," and five in our present hymnal. There are three hymns by Tennyson in each of the two first mentioned hymnals and one in that which we are using. There are twelve hymns of Samuel Longfellow in the "Pilgrim," seven in the "Church Hymnal," and two in the one we use.

The majority of the old hymns in the "Pilgrim Hymnal" are set to familiar tunes. The music generally promises to give entire satisfaction. Many of the new tunes are very enjoyable.

One of the important considerations in the selection of a hymn book is the Responsive Readings. The Readings in our present book are unsatisfactory in every respect, in length, in arrangement, in character and in selection. The Responsive Readings of the "Pilgrim Hymnal" have one very high commendation and are probably superior to any other issued.

The result of our examination leads us to a decided preference for the "Pilgrim Hymnal" on the ground of superiority, first, as respects the wealth, variety and fitness of its hymns and tunes; second, in the quality of its Responsive Readings; third, in general attractiveness.

It is of interest to add that the First Congregational Church of San Francisco has adopted the "Pilgrim Hymnal" which Dr. Aked pronounces the best hymn book in America.

Your committee, therefore, in view of the number of years in which our hymnal has been in use, putting it at a disadvantage beside newer and finer hymnals, in view of its unsatisfactory Responsive Readings, and also of the fact that the number of copies now on hand is insufficient, and in view of the high quality of the "Pilgrim Hymnal" in all respects, recommends that the Church vote to ask the Trustees to appropriate within a year or at such time as in their judgment seems best, a sum sufficient to purchase enough copies of the "Pilgrim Hymnal" for the use of the congregation.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING ON EXPOSITION GROUNDS.

Just inside the main entrance of the Panama-Pacific Exposition is a building erected for the use and comfort of the thousands of women who will visit San Francisco during the exposition.

Two years ago the National Board of the Young Women's Christian Associations was invited by the officials of the exposition to erect and equip a suitable structure. The result is a beautiful building in the South gardens, facing the Tower of Jewels.

There is an information bureau in the center of the main lobby, where it can be seen the moment one enters the building. A staff of trained women is in attendance. The visitor who wants to know about train schedules or car service, or the woman who is anxious to find a good place to board near the Exposition grounds, will be given the desired information. Facts about the City and Bay region will be furnished here. Directories of the Exposition officials and employees, of churches and social service agencies will be available for all who apply. An emergency service and a trained nurse are a part of the equipment of this department.

On the same floor is a large quick-service lunch-room, where both men and women can obtain well cooked food at moderate prices. Five hundred people can be seated here at one time. A mezzanine balcony extends around the room, and from the tables laid here one can overlook the South gardens and the lagoon. The Tower of Jewels is only a short distance away, and the central features of the wonderful illumination scheme are within a stone's throw. The view from these windows will make the balcony tables most desirable. Aside from the regular lunch and supper there is an afternoon tea service. This lunch-room is particularly convenient for the people attending programs in Festival Hall.

There are comfortable reading and writing rooms just off the main lobby where strangers in the city may read the news from their own home paper, or write a letter to their friends.

On the second floor is an assembly room which seats two hundred and fifty people. Motion picture apparatus has been installed. This hall is available without charge for suitable organizations desiring to use it for conferences and meetings. Many organizations whose work is educational in character or along lines of social service will hold sessions in this building. It has been estimated that an average of three or four conventions a day will meet in San Francisco during the Exposition year. Many of these will be of especial interest to women.

The Young Women's Christian Association is planning a strong program of speakers drawn from its own ranks, and also from prominent men and women whose work is related to the broader lines of Association activities. Problems in home economics, hygiene, physical training and recreation, questions of thrift and efficiency, and kindred subjects are to be listed for discussion.

Films picturing actual Association work are to be thrown on the screen daily. In addition to the motion picture and stereopticon exhibit, the halls of the building, both upstairs and down, will display the winning models—the result of a nation-wide contest. All over the country the girls of the city associations have been working to compete for national prizes. Awards will be made for the best business girl's costume. The decision will be based upon suitability, economy and workmanship. In the department of thrift and efficiency, budgets will be shown giving a distribution of salary calculated to conserve health of body and mind, to provide for moderate recreation and to save up for the future. There will be awards for stories, songs, short articles, photographs and original drawings.

The building on the Exposition grounds is more than a center of information and exhibit of work done elsewhere. It is a real Young Women's Christian Association at work. A trained worker will give full time to the girls and women employed at the big Fair. There will be between two and three thousand of these girls. They must be aided in securing trustworthy living accommodations.

The Exposition officials have asked the Association to look after any girls who are discharged from the various concessions. They have said that if some probation scheme is arranged whereby the difficulty with the girl can be remedied, there will be the possibility of reinstating her. If she should be permitted to drift out of the city alone and discouraged, she would be open to every sort of temptation. It is the intention of the Young Women's Christian Association to offer friendship and practical help through its secretaries and members. Wholesale recreation and relaxation are to be provided.

There are to be evening classes in salesmanship, bookkeeping, typing and stenography conducted in the Association Building. They will be open to employees of the Exposition. A club-room offers an opportunity for social gatherings, and a series of talks on hygiene, dress and comfort will be open to the girls who wish to attend.

As the only strictly woman's building on the grounds, it is expected that it will be in constant use and do a genuine and much-needed service.

THE CITY BEAUTIFUL.

The following news item has come from the East to The Pacific:

An earnest effort is being made to build "The City Beautiful," of the poet's dream, in a most attractive location in the State of Colorado. This beautiful utopia has already made striking progress towards realization. The foundations already laid comprise the townsite of Industrial City, a trustworthy personnel of prominent men, a practical program and ideal purposes which are altogether altruistic. To establish justice in the distribution of wealth by establishing industrial co-operation is the chief economic aim.

The location selected is North Park, a beautiful mountain valley or plateau where 2400 square miles of the most picturesque landscape builders of The City Beautiful have about 6000 acres of land; water rights for irrigating 7000 acres with 20 miles of irrigation ditch dug; an inexaustible coal mine with a vein of coal 40 feet in thickness; a hotel and numerous cottages; several farm houses; crops harvested and new crops planted; herds and flocks and a brilliant outlook for splendid developments during the coming season. The City Beautiful is to be platted with beauty as an aim. Buildings are to be restricted to conform to a general plan. All work and industries are to be co-operative to the end that poverty will be abolished and economic justice established in all the business relations between the Co-worker citizens. The projectors affirm that they have worked out a plan by which, in The City Beautiful, Co-workers will receive the full product of their toil and the fear of want will no longer prevail.

The chief promoter of this promising utopia is the Rev. Hiram Vrooman of Hastings, Iowa. Associated with the Rev. Vrooman in this idealistic work is his brother, Hon. Carl Vrooman, high in political position and influence at Washington as first Assistant Secretary of Agriculture. Other members of the Managing Board of the enterprise are such men as Hon. Geo. F. Washburn of the Washburn Realty Trust, Limited, of Boston, nationally known for his ethical and idealistic activities; Mr. David Rosenheim, one of Chicago's most successful merchants and a man somewhat of the type of the late Joseph Fels; Benjamin O. Flower, founder and editor of the Arena Magazine; Judge John Barnd of Colorado; Hon. Leo. Vincent of Denver; and numerous other men of prominence.

NATIONAL ANTI-SALOON LEAGUE CONVENTION.

The Anti-Saloon League of America is building a program including the greatest speakers in this country for the National Biennial Convention, which will be the greatest convention of temperance forces ever held in any country. This convention will be held on the Steel Pier at Atlantic City from July 6th to 9th inclusive.

Because of several facts, this convention promises to draw more attention from both friends and foes of Pro- Since the holding of the convention at Columbus, Ohio, in November 1913, great strides have been made in temperance reform. The vote in the House of Representatives, hibition than any other gathering that ever has been held. when the Prohibition amendment received a majority of the votes cast; the imperial edict under which Russia has become a Prohibition nation; the voting dry, in November of five out of seven states voting; the great attention which the industrial world is giving to the temperance issue; the making dry of the American navy; the pronouncement of the Catholic convention at Niagara Falls, and the general denunciation of the liquor traffic by other denominations; these and other great occurences of the past year and a quarter are making all men take notice of the rapid advancement of the Prohibition cause. Then, too, while the convention is being held, campaigns for state-wide Prohibition will be in progress in several states.

Truly, the attention of not only America but the entire world will be focused on Atlantic City during that week of July. All persons shall be recognized as delegates, who are appointed by local Church, Sunday School, Gideons, Young People's Societies, Temperance Organizations, Y. W. C. A. and Y. M. C. A., or District or Annual Associations, Synod or Conventions of a religious body, or by any State Board of Trustees or State Headquarters Committees or any other organizations co-operative with the State Department. Each local organization as indicated in the above is entitled to one delegate and one alternate.

The League has rented what is known as the Million Dollar Dollar Pier, the great place for public assemblies at Atlantic City. This pier has upon it four large auditoriums, and in order to accommodate the people, addresses will be delivered in all the auditoriums at the same time. Arrangements will be made with some of the speakers to speak in the four auditoriums in order that all the people may hear them.

If Pastors, Y. M. C. A. Secretaries and others entitled to representation, will forward at once the names and addresses of their delegates and alternates to the Anti-Saloon League of America, Westerville, Ohio, literature and other information will be mailed to them immediately.

THIRTEEN CHURCH DENOMINATIONS TO REVIEW IMMIGRANT CONDITIONS ON COAST.

The Immigrant Work Committee of the National Home Missions Council, representing thirteen Evangelical Churches in America, will conduct a series of local conferences concerning conditions and work among immigrants on the Pacific Coast. Conferences will be held at San Diego, Los Angeles, Fresno, San Francisco, Portland, Oregon, and Seattle and Spokane in Washington.

These conferences are designed not simply for a general study of conditions, but to bring together those on the Coast who are actively interested or engaged in work among the recent immigrant populations, for the purpose of promting understanding, better methods and a larger interest, as well as bringing our National Home Mission Boards and Societies into more intimate touch with the situation on the Pacific Coast, and to foster a spirit of comity and co-operation in this new and alluring field of social, educational and evangelical work among immigrants.

The conference in San Francisco will consist of delegates of churches of all denominations in Northern California, and will be held March 1st and 2nd in Auditorium of the Young Men's Christian Association. There will be two sessions during each day, and on Monday night, March 1st, a mass meeting will be held, with addresses from some of the

leading immigrant experts in America.

Among the church leaders coming from New York City are: Rev. Reuben L. Breed, of the Congregational Home Missionary Society, the Rev. William P. Schriver, of the Board of Home Missions of the Presbyterian Church in the U. S. A., and Rev. John M. Moore, of the Board of Home Missions of the M. E. Church, South. Attendance and addresses are also assured from other prominent local and field representatives of the various denominations.

The conference will be open to every one interested in work among immigrants.

STATE CHURCH FEDERATION CONVENTION.

The annual convention of the California State Church Federation will be held in Sacramento March 16th and 17th. The Federation is composed of the Protestant denominations in the state, and the convention will be attended by prominent representatives of all the churches from the various parts of the state.

The State Church Federation was organized to unite the Protestant forces of the state in all state-wide movements that make for social and moral betterment. The program at the convention will deal principally with social and moral questions. In addition to prominent churchmen, representing all departments of religious activity, the program committee has arranged for prominent social betterment workers in other fields to address the convention. There will be several addresses on pending legislation by members of the Legislature and representatives of state departments working for social betterment.

The State Federation has endorsed the following bills: One Day of Rest in Seven S. B. 91); Child Labor (A. B. 349); State Penal Farms (S. B. 317); and Anti-Gambling (A. B. 236). These are all social service measures and will be discussed at the State Convention.

The Program Committee consists of Dr. E. P. Ryland, Hollywood; Rev. A. G. H. Bose, Long Beach; Rev. H. H. Bell, San Francisco; J. E. White, San Francisco; and Rev. E. Guy Talbott, Sacramento.

The officers of the Federation are: Dr. E. P. Ryland, President; Rev. H. H. Bell, San Francisco, First Vice-President; Rev. H. O. Breeden, Fresno, Second Vice-President; Rev. T. B. Holmes, Oakland, Third Vice-President; J. E. White, San Francisco, Executive Secretary; Rev. W. B. Gantz, Los Angeles, Recording Secretary; A. W. Naylor, Berkeley, Treasurer.

The standing committees and their chairmen are: Finance, J. W. Woollett, Sacramento; Legislative, Rev. E. Guy Talbott, Sacramento; Temperance, Rev. D. M. Gandier, Los Angeles; Social Service, Rev. A. G. H. Bode, Long Beach; Civic Activities, J. E. White, San Francisco; Social Survey and Rural Communities, Rev. H. O. Breeden, Fresno; Industrial Affairs, Rev. E. Guy Talbott, Sacramento.

MID WINTER ASSEMBLY MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The program of the mid-winter Assembly of the Mount Hermon Federate School of Missions held in the First Presbyterian Church, San Francisco, Friday, Feb. 5, was greatly enriched by the addresses of two prominent Congregationalists, Rev. Francis J. Van Horn, D.D., pastor of the First Congregational Church of Oakland, and Rev. F. F. Goodsell of Aintab, Turkey. The Mid-winter Assembly opened with morning devotional period led by Mrs. N. E. Galloway, the new chairman of the Federate School of Missions. Mrs. J. A. Augustus of Oakland led the singing. Mrs. W. C. Koehler, Methodist missionary from the Philippines spoke on "Child life" there. She told us of the Philippine babies whose mothers attempt to keep them quiet, of the dirty little children who crowded around the little organ when she and her husband made a country trip—of two sick children at the hospital, one of whom died. There having been some red tape and some expense in taking the dead child back to its village, the father of the other child came for it. "Why do you take the baby away?" he was asked. The father answered, "Its much cheaper to take it away alive than dead."

Miss E. Grace Bullard of India, Baptist missionary, told of children in India. Ten million children get only one meal a day, eking out their meals with rice-water or what they can find in the village, and 75 million boys and girls are out of school. She told of one little girl from a heathen home in India who persisted every night in saying a prayer although her heathen parents had forbidden such praying.

Mrs. Frank Gale, Methodist missionary from China told of childhood there. Almost every poor Chinese mother will either sell her little baby or betroth it, and then hire herself out as a wet nurse. But in the last four or five years, so many bright things have come into the lives of Chinese women. In the last four years, Mrs. Gale had seen only one little girl crying from bound feet.

Rev. F. Goodsell, Congregational missionary, then spoke on "Child life" in Turkey. Family life is unknown in Turkey. There is no Turkish word for "home." There is a word for "house" and another word for "camping ground," but none for what we mean by home. The happiest children in Turkey are those in the missionary orphan homes. The longer a Turkish child lives, the lower its plane of existence. The mother is disliked, and the father despises the little girl. The father gives precious gifts to the boys and to the boys' mother. If a slave girl gives birth to a baby, the slave girl comes into the full rights of a wife. The Moslem law provides that at the fact of Ramazan, a mother may nurse her baby boy, but neglect her girl. In the winter of 1910 some fathers sold their little girls. Disease and death claim about six out of ten children before adolescence. There are many stunted little bodies, many children's minds poisoned with moral filth. But the hope of a regenerated Islam lies with the children. Mr. Goodsell, told of one rescued boy, taken into her home by a Scotch lady. He was sent to college, and afterwards was taught by Mr. Goodsell for three years in preparation for preaching. The boy is now a missionary at the gates of Syria. He has said, "My foster mother often told me of Cyrus Hamlin. I want to be Cyrus Hamlin to my country." In conclusion, Rev. Mr. Goodsell read a recent letter from Aintab, where 10,000 men were out of work. The government had seized everything, coal, etc. There is much interest in spiritual things, from 250 to 300 people being at prayer meeting.

Another Congregational speaker who added much to the morning program was Rev. Francis J. Van Horn, who spoke on "Modern Motives of the Misionary Enterprise." Dr. Van Horn referred to the great address once made by

Dr. Storrs before the American Board on "The Permanent Motive in the Missionary Enterprise," that permanent motive being, "The blood of Jesus Christ cleanseth us from all sin." The modern motive is the old motive, but there are certain new talking points of the missionary enterprise. One grows out of the comparatively modern study of "Comparative Religions." The missionary now goes out having studied some of the native religions, prepared to find something good if he can, and to build on that, in the spirit of Paul when he explained to the Athenians concerning the "unknown God" whose altar Paul had seen.

Another phase of modern missions is the training and development of children. Another phase comes from what is called the "solidarity of the race." We are bound together. Nations, races, we rise or fall together. After the declaration of war, the beginning of August, instantly everything away in the heart of China was affected. We've got to save all the nations to save any of them, and we've got to save the least of them to save the greatest of them. There never was an age like this. There never was such a demand made on America as now. With China asking if Christianity isn't a failure, and if Confucianism isn't just as good, we've got to come back to the fundamental answer, "The blood of Jesus Christ cleanseth from all sin."

Miss Lillie Sherman conducted the Quiet Hour. At the noon lunch tables over 150 people sat down. Mrs. C. A. Westenberg was hostess at the missionaries' table. Dr. Goodsell, Mrs. Koehler of the Philippines, Dr. Caroline Merwin of China, Mrs. Gale of China, Miss Gedaline of the San Francisco Jewish work, spoke briefly.

At the beginning of the afternoon session, we were given a beautiful organ recital by Prof. Fleissner, and Mr. George Blair, general manager of Mt. Hermon, Miss Julia Fraser who spoke ably concerning the Indians, and Miss Katherine Maurer, Methodist deaconess among the immigrants at Angel Island, who gave an interesting account of the Christmas tree there for the immigrants, and spoke of various cases. Two little twin babies born at Angel Island immigrant hospital, were named by their Spanish parents "Los Angeles" and "San Francisco."

It is impossible to crowd into these paragraphs all the good things heard at the Mid-winter Assembly. The Mount Hermon Federate School of Missions will be held at Mt. Hermon July 12 to 17 inclusive. Let us plan to be there, if possible.

MARY E. BAMFORD,
Press secretary, Mount Hermon Federate School of Missions.

REVOLT.

Accept, and the world moves with you,
Revolt, and you walk alone,
But sweet it is both night and day
To know that your soul's your own—

That the open sky is above you,
That your ways are free and bold,
That you're not one of the timid sheep
That cower in the fold.

—Harry Kemp.

Among the Churches.

CALIFORNIA.

Oakland, Plymouth.—At the last communion service eleven persons were welcomed into fellowship, three on confession.

Oakland, First.—Forty-two persons were welcomed to membership the first Sunday in February, six on confession. The total membership now is 1612.

San Francisco.—The Ocean View church is going right ahead under the pastorate of Rev. W. Floyd and the people are greatly encouraged.

Berkeley, Bethany.—At our last communion, Feb. 7, four were received into membership and six the previous observance of the Lord's Supper. We have preaching both morning and evening and a growing interest is shown. Our pastor, Mr. Wm. Youngman, finds time to direct the midweek prayer meeting and make numerous calls, in addition to his work at the seminary. At the annual meeting Dec. 30, the ladies served supper at 6:30, after which reports were given and officers elected for the coming year. Between 40 and 50 were present. The new room added in the rear gives the primary classes a separate room and adds much to the convenience of the church and Sunday-school.

Campbell.—The Christian Endeavor Society took charge of the prayer meeting in "Endeavor Work." A fine crowd was out, and every one took part! The general theme was "What the World Has a Right to Expect of Young People." Each Endeavorer spoke on some phase of the topic. The pastor is very proud of his young people. Their loyalty is fine. Two of the young ladies—members of the "Searchlight" S. S. class—gave up the opportunity to hear the Grand Opera in order to be present at this prayer meeting. Such consecration is indeed inspiring.—Mrs. J. B. Cowles gave a most interesting talk on "Africa the Beautiful" at the Campbell school. Mrs. Cowles used some rare slides given her by the Chamber of Commerce of South Africa, showing the flora and fauna from Cape Town to Cairo. Any person wishing something exceptionally fine would do well to get in touch with Mrs. Cowles, for her 34 years in Africa make her an authority in this line.—Rev. Geo. E. Atkinson of Campbell, as Division Chaplain of the Sons of Veterans, was invited to meet with the G. A. R. post and W. R. C. at Los Gatos to celebrate Lincoln's Day. The Department Commander and staff were present and also spoke.

Pasadena, West Side.—This church celebrated, on the 7th of this month, the fifth anniversary of the pastorate of the Rev. L. P. Hitchcock, who came to Pasadena from Alameda. Seven persons were received to membership on that day, some by confession of faith, who give promise to be of much spiritual uplift to the community; others by letter, whom we have reason to believe are persons of a high order of devotion and of sweet spiritual nature. The church, under Mr. Hitchcock's leadership, is doing a most excellent work, especially among the young people; the growth of the Sunday School is certainly very gratifying, and our new "Neighborhood House," which was dedi-

cated last April, did not come any too soon to serve as an overflow place for the number of additional classes we have had to provide for. The new building is meeting the need that has existed in this neighborhood for some time for a place around which a civic center might crystallize. It is in use now fully one-half of the time for meetings of different organizations, all working toward the uplift of humanity. Mr. Hitchcock's sermon anniversary day was on the topic, "The Necessity of Reincarnation," which was powerful in spiritual uplift, and was a continuation of the sermon he had given five years previous, the first Sunday of his presence among us. On this occasion he and his wife were presented with a purse well filled with the coin of the realm, in spite of the fact that he had requested, and quite insisted, on a prior occasion, that nothing of the kind should be resorted to. His work here is certainly appreciated by a very devoted congregation.

NOTES AND PERSONALS.

The next meeting of the Bay Association will be held on the 9th of March in the North Congregational Church, Berkeley.

The names of 36 persons were propounded last Sunday for membership in the First Congregational Church of San Francisco; 18 on confession, and 18 by letter.

"The Church in the Heart of the City" is the name given the First Congregational Church of Oakland on a recent announcement card. The Fourth Church has been using the appellation, "The Church of Your Neighborhood."

The Union Church at Cupertino, of which the Rev. C. M. Streeter is pastor, has purchased new hymn books. Mr. Streeter says that he finds the work at Cupertino very pleasant, and that church services are well attended. Last Sunday there were 135 at the preaching service and 112 at the Sunday-school.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday; and the meeting on the first Monday in March will be a union one, to be held in the Y. M. C. A. auditorium, at which time there will be addresses by representatives of the National Home Missions Council.

Arrangements will be made soon by the Efficiency Committee of the Northern California Congregational Conference for the holding of meetings in several of the churches of the Bay Association. The value of such meetings was considered at the meeting of the ministers last Monday and a desire for the meetings was expressed by many.

Beginning next Sunday morning the Rev. Dr. Van Horn of the First Congregational Church of Oakland will give a series of six sermons on the general theme, "What Jesus Said about His Father." There will be included such subjects as The Fatherhood of God, The Virgin Birth, The Value of Miracles, and The Brotherhood of Man. Dr. Van Horn's evening sermons for the next six weeks will be on the general theme of "Word Pictures of the Kingdom by the King Himself."

Rev. George L. Marsh, formerly of Bloomington, California, has accepted a call to the pastorate of the Union Presbyterian Church at Nordhoff, 15 miles inland from Ventura. This church was formed some years ago by the union of a Presbyterian and a Congregational church. Nordhoff is located in the Ojai, one of the most beautiful valleys of Southern California; and is the winter residence of people from many parts of the country. It is the seat of the Thacher School for Boys.

A. W. Palmer of Plymouth Church, Oakland, announces six lenten talks on "The Essential Things in Religion." Although intended especially for those who are thinking of uniting with the church, they are open to all; and they will be given wherever a group of people may invite him to give them. Topics are: The Newer Thought about God, Jesus and Modern Men, Some Difficulties in the Bible, Personal Christian Ideals, Practical Mysticism and Personal Efficiency, The Moral and Spiritual Challenge of Our Times.

PROGRAM OF DEDICATORY SERVICES OF FIRST CONGREGATIONAL CHURCH OF SAN FRANCISCO.

The First Congregational Church of San Francisco has arranged for the dedication of its new building on Sunday, February the 28th. The services will be at three o'clock in the afternoon. Dr. Aked will give the sermon. He will be assisted in the services by Drs. Pond, Brooks, Van Horn and Rathbone. There will be evening services also and a sermon by Dr. Aked.

Monday evening there will be a house warming and dinner to their hosts of the Central Methodist Church. President Wheeler of the University of California will act as toastmaster. The speakers will be: Mrs. J. F. Merrill, Mrs. Rolla V. Watt, Mr. I. H. Morse, Mr. Reid, Mr. Mears and Dr. Aked.

Tuesday evening there will be a great Interdenominational Public Meeting, at which Dr. David Starr Jordan, Chancellor of Stanford University, will preside. There will be addresses that evening by Dr. Burlingame of the Baptist Church, Dr. Stephens of the Methodist, Dr. Guthrie of the Presbyterian, Dean Gresham of the Protestant Episcopal and Mr. Dutton of the Unitarian.

Wednesday evening there will be a Congregational "At Home" and Reception to their hosts of the Temple Emanu-El. The speakers will be Mr. W. J. Dutton of the board of trustees and Dr. Aked. Response will be made by Rabbi Meyer.

Thursday evening the Congregational ministers of San Francisco and other bay cities will, along with their wives, be the guests of Dr. and Mrs. Aked in the church parlors.

SIXTIETH ANNIVERSARY AT PETALUMA.

The Congregational Church at Petaluma celebrated its sixtieth anniversary the first week of the present month. The anniversary address was given on Wednesday evening by the pastor, the Rev. Bryant C. Preston. Friday evening theer was a general reception in the church auditorium, followed by a banquet and toasts. Mr. Preston was toastmaster. Deacon Brainerd responded to the toast: "Trustees and Deacons of Former Days." The Rev. Dr. Pond: "The Light of Other Days." The Rev. Ben F. Sargent: "Reflections of a Former Pastor." Mrs. Fanny Cassiday: "The Wives of Our Ministers." The Rev. F. W. Dean: "The Sonoma Association and the Petaluma Church." Mr. George P. McNear: "Reflections of a Brother-in-law." Mrs. M. D. Rankin: "The Standbys." There was also a symposium on "Our Fathers and Mothers," and an impromptu address by the Rev. E. C. Oakley of Mill Valley.

Saturday afternoon there was a meeting in the social rooms of the church, at which time an "Historical Sketch of Sixty Years" was read by Mrs. C. I. Hooper.

Saturday evening the Rev. Dr. Rathbone gave an address on "The Home Base for Mission Work." And Dr. J. K. Browne of the American Board one on "The Foreign Base for Mission Work."

Sunday morning the anniversary sermon was given by the Rev. S. C. Patterson of Berkeley, a former pastor.

In the afternoon there was a praise service. In the evening there was an address by the Rev. S. C. Patterson. Participating in the evening services were the pastors of the other local churches.

RECOGNITION OF CONGREGATIONAL CHURCH AT RICHMOND.

An interesting Recognition Service was held the last Sunday in January in Richmond with the recently organized First Congregational church of that city. After an animated discussion as to the wisdom of starting a Congregational work in Richmond, it was unanimously voted by the Council to recognize, and proceed with the service.

Rev. S. C. Patterson was moderator and also conducted the service. Rev. A. W. Palmer preached the sermon, taking for the background of his sermon the story of Abraham pleading that if 10 righteous men were found the city might be saved. The preacher said 10 men would save any city; also ten men would save any church. The speaker would place his ten men as follows: Pastor, superintendent of Sunday school, superintendent of Primary Department, chairman of Board of Deacons, chairman of Board of Directors, treasurer, a friendly visitor, director of boys' club, the church caretaker, the Social Welfare worker.

There were 20 persons enrolled as members, 18 of whom were present. It is interesting to note that 10 of the 20 members came from the Ocean View church of San Francisco.

The church contemplates building very soon, a lot having been secured.

AMOR, PAZ, UNION.

By Rev. James D. Eaton.

Such was the significant motto blazoned in letters of gold high up on the wall behind the pulpit of Bethlehem Church on Vignes street, on the first Sunday of the new year, when the auditorium was filled with Mexicans eager to witness the ceremony which has been compared to a bridal.

It was the consummation of a Plan of Union, whereby two congregations were joined together for an indefinite time, the Congregationlists furnishing the plant, (consisting of house of worship, connecting halls and an apartment for the janitor,) and the Presbyterians providing the minister.

There were tasteful decorations consisting of the flags of the sister Republics, and beautiful flowers, of which the Mexicans are so fond. The singing by the congregation was general and spirited, and there was music by the chorus and soloists. A special feature was the singing by Miss Esther Turner, of the Methodist Episcopal Church, whose father's musical voice used to charm national assemblies of Christian workers in Mexico in years past.

There was in imposing array of speakers. On the Presbyterian side: Drs. L. C. Kirkes and Robert McLean, Rev. J. Falcon and an elder, Mr. E. Cobos; and on the other, Dr. Geo. F. Kenngott, Mrs. James D. Eaton, (who leads in the work for women and girls), and Mr. Eaton, who had been in charge of the religious work at Bethlehem during the preceding year, and who naturally gave the address or welcome.

The prevading atmosphere was one of joy, devotion to the service of men in the name of the Master, and confident expectation of large and fruitful results. At the close of the service there was hand-shaking, mutual congratulation and pledging of hearty co-operation in carrying the blessings of the gospel to the thirty thousand Mexicans in this city. Dr. Kenngott reported the event to the Congregational ministers meeting as "the most wonderful experience" he had had during his ministry; and Dr. John Balcom Shaw, of Immanuel Church, said to his people last week: "We seem now to be getting into line for solving the difficult problem of work for the Mexicans."

The pastor of the federated churches, Rev. J. Falcon, has had marked success as pastor and evangelist in Mexico for almost twenty years. He is a man of faith and prayer, of ready speech, with the instincts of a teacher for impressing Bible truths upon the minds of his hearers, and is an untiring worker. He spoke impressively at the annual meeting and banquet of the Congregational Church Extension Society, in the Parish House of the First Church, on last Monday evening. He is working the new "Plan" with enthusiasm, and in accordance with the motto, "Love, Peace, Union."

Los Angeles, Cal., January 30, 1915.

"HEART PROBLEMS AND WORLD ISSUES."

In spite of a very busy pastorate, Dr. James Allen Geissinger of Los Angeles has produced a really new book in the study of the Book of Revelation. It is not a commentary, but rather a popular interpretation. He finds that the closing book in the New Testament is something more than a group of fancies with which fanatics can juggle. He believes it is a book for the human heart because it deals with "heart problems and world issues," (which is the title he has chosen). As a great drama, a great poem, a sublime apocalypse, it calls for patience and imagination at its best, but it amply repays such study.

This book is not primarily a book of lost things, but a book in which the Spirit takes the things of Christ—his person, his work, his grace, his glory, and makes them manifest to us. The Seer's thought moves around two poles: first, Christ is present in the world as the Sufficient Grace; secondly, Christ, present in the world as Sufficient Grace, shall yet prevail completely. Read the book as we will, and we must be conscious of its twofold message.

While this is a book of one who is comparatively young in the making of books, it is one which ought to be exceedingly helpful to a large number of those to whom the Book of Revelation has been nothing more than a book of perplexity and misunderstanding. Dr. Geissinger has done well in this volume and it bears marks of yet greater things to follow. WILLIAM HORACE DAY.

"What though the destined goal seem faint and far?
The patience and the toil are not in vain.
What thou hast given in love thou shalt regain
If not on earth, on some diviner star.
Sometimes, as through a portal left ajar,
The soul peers outward with illumined eyes
To a dim shore it leaps to recognize
Where the first fountains of its being are."

For The Children.

PAPA'S TRUE STORY.

"Oh, papa, please tell us a story!" cried little Mary and Emma, running up to their father, who had seated himself on the porch, and was about to read the evening paper.

"Tell us a true story," said Emma, the little four-year-old, as she climbed up on her papa's knee.

Papa could not resist this appeal. So he laid down his paper, and began as follows:

"Once upon a time there lived a toad which had but three legs, having lost one of his hind-legs."

"Was it shot off in war?" asked Emma.

"I do not know how he lost it," said papa. "He may have lost it in a battle with a snake. All I know is that he had but one hind leg, and that in jumping over the ground he reminded one very much of a crippled soldier.

"This old toad, being thus badly crippled, was put to many shifts in order to get his daily bread."

"Toads don't eat bread, do they?" asked Mary.

"I mean flies, bugs and such things," said papa, "which take the place of bread with toads.

"He had to use his wits so much that he soon came to be wise. He used to hide under a leaf, or a bunch of grass, and, by pouncing upon unwary flies, he was able to get quite a good living.

"One day he hobbled into a garden, and squatted under a cabbage leaf, hoping to catch a nice large bug for his dinner. But he was very tired, and before long he was fast asleep. When he awoke it was quite dark.

" 'Oh. dear!' said he; 'I have overslept myself. How hungry I am! I wonder if I can find a bug in the dark.' So saying, he began to hop along, when down he went into a pool of muddy water. He sank to the bottom; but by kicking lustily, soon got his head above water.

"Then he swam around, trying to find something to rest upon. At last he came upon a little hummock of earth in the middle of the pool, and there he sat waiting for morning. When morning came, the toad found that he was in a great square pit half full of water. It was a pit that had been dug by the gardener in making an asparagus bed.

The poor toad had to sit there all of that day and the following night without a bite to eat. Early the next day he was delighted to see two little girls come into the garden.

" 'Now I shall be helped out,' thought he. 'Those dear little girls will be my friends.'

"They were both dressed in white jackets with brown sashes, and had on their heads chip hats trimmed with brown."

"Oh, papa!" said Emma, "that is just the way Mary and I dress!" Papa went on without making any reply.

"When the little girls came to the pit, the older one cried out: 'Oh, look at that old toad sitting in the water!'

" 'Let us throw dirt at him,' said the smaller.

"So both little girls threw dirt and sticks at the toad, which raised such waves around him that he was in danger of being washed off.

" 'Oh, dear!' said the toad; 'who would have thought that those little girls would be so cruel?' Just then a big piece of dirt struck the poor toad upon the head, and laid him sprawling on his back in the water.

"When the toad had recovered from the blow, and had crawled back to his resting place, he noticed a man, with a hoe on his shoulder, approaching the pit. 'Oh, dear!' said the toad; 'here comes a great, rough man; now I shall certainly be killed!'

"But the man put his hoe under the toad lifted him carefully out of the pit, and laid him on the dry grass.

' 'Well, I never!' said the toad. 'Who would have thought it? One can't always judge by appearances.' "

Here Emma hung her head, and Mary giggled nervously.

"Do you know what little girls those were?" asked papa.

"I didn't know the toad felt so bad when I threw at him," said Emma, the tears starting in her eyes.

"No," said papa; "but you will be more thoughtful the next time, I am sure."

This was papa's true story.—The Nursery.

THE WAY OF IT.

A little boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and clung to them all.
And oh! how that snowball did grow!
Oh! my!
You've made one, of course, so you know.

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it repeated his way
The story till oh, how it grew!
Oh! my!
And a heartache was caused by it, too!

Two little red mittens the small ball rolled,
That grew in such magical way,
And a little red tongue was the one that told
The tale that grew big in a day.
Oh! my!
Be careful, wee tongues, what you say!

—Child's Hour.

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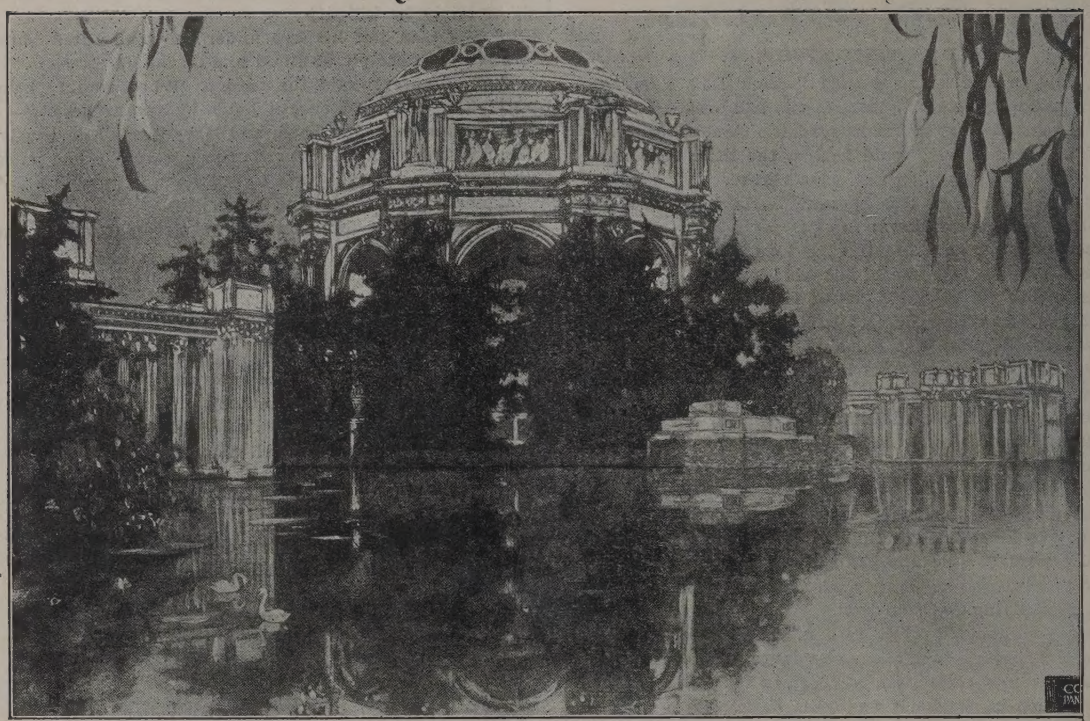

Palace of Fine Arts and Lagoon---Panama-Pacific Exposition.

KEEN COMMENT.

I look at the theories as they come dancing by and, taking what is my own, wait for the next one. Iknow you realize that there is more hope of teaching women to fight than of teaching men the sense of justice and fair play that would make the fight unnecessary. . . . I have no quarrels with the laws of life.—A woman to the editor of Harper's Weekly.

JITNEY ETYMOLOGY.

Last November, when The Graphic was endeavoring to discover the origin of the expression "jitney," Professor James Main Dixon sent an inquiry to the Nation, which was published in a recent issue. He has received three responses. One is from an Oakland woman who says a jitney is a small Russian piece of money, but this is apparently incorrect, as that theory has been traced and there is nothing to be found in any encyclopedia to support it. From Clark University, Worcester, Mass., comes the suggestion that "There is a mere possibility that jitney is nothing else than the Spanish word 'gitano' (gipsy). The steamer which goes from Constantinople to neighboring points is called by the Turks 'dilenji vaporu' (beggar steamer)." It is not quite clear what connection there could be between "dilenji" and "jitney" as words, though the reference is apt enough. The third suggestion comes from the superintendent of schools at Annapolis, Md., and is of a nature not to reflect credit upon anything to which the term is applied, particularly closed carriages. Meanwhile, however, there is a preponderance of evidence in favor of the information furnished The Graphic, that the word has long been used by southern negroes, especially in Memphis, to signify a nickel.

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